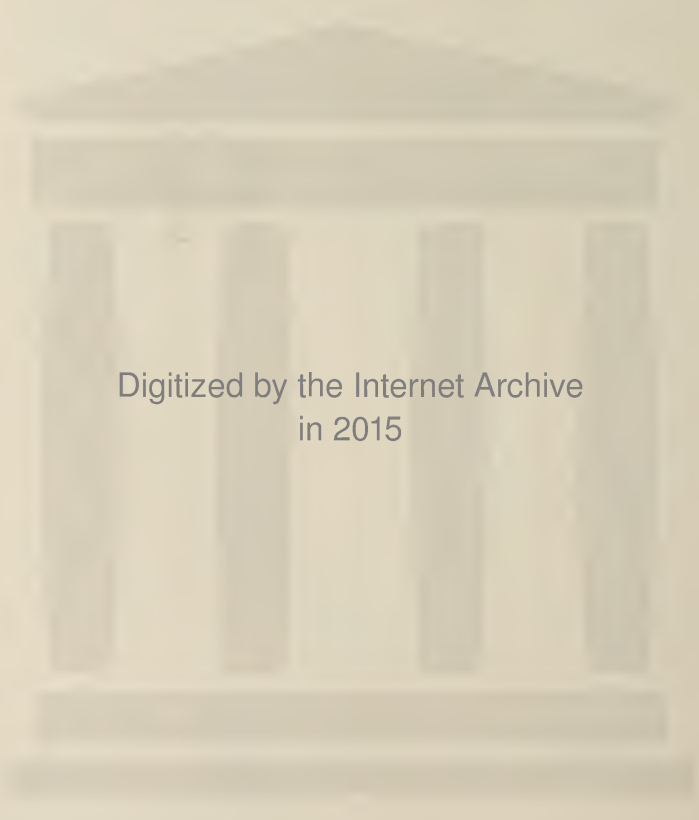




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AMERICAN BAPTIST MISSIONARY UNION.

TAVOY MISSION.

LETTER OF MR. CROSS.

[Continued from page 288.]

The church at Pyeskhyia—appointment of evangelists.

Friday and Saturday, the 28th and 29th (Jan.), were occupied in the examination of the church, preparatory to the communion, which was to take place the coming Sabbath, and also in examining the school, in which two prizes for merit were awarded. The subject of appointing evangelists, however, was not lost sight of by the church. The committee was soon formed, in accordance with the vote of the association, and two students, who have completed their course of study, were appointed permanent evangelists, and six students were commissioned to labor during the dry season, reading the Scriptures and preaching. Their fields of labor were also designated, two being appointed to each circuit.

We have reason to hope that equally prompt measures will be taken in other places, and that this arrangement will be attended with great results. If these young men all go out, and conduct themselves faithfully, accompanied by the in-

fluence of the Spirit of God, we may hope for a new era in the prosperity of the churches. Much additional labor can but be performed. We also hope much from the experience which students will derive from it, in preparing them to become assistants and future ministers of the gospel. The compensation they receive will be graduated by the amount of labor which they perform. One of the greatest advantages, which we hope will arise from this measure, will be to cultivate the idea of responsibility on the part of the churches, and a feeling that they are able to do something for themselves, and also to help those who need help. We wish most earnestly to commend these young preachers and readers of the Scriptures to the prayers of the churches at home. Feeble, though they be, if God owns and blesses them, no opposition can withstand them. Without the presence and blessing of God, though each were a David, or a Paul, they could do nothing.

Sabbath services—Baptism and communion.

The examination of the church was interesting. No case of any importance in discipline occurred. A number of

candidates for baptism presented themselves, of whom six were received. Early on the morning of the Sabbath we repair to the water for baptism. A procession, larger, perhaps, than has been before witnessed in this place, follow the candidates. The banks of the beautiful stream are lined with spectators. We pause on the brink to sing. The native pastor leads the first candidate into the calm waters, and with equal calmness and dignity, plunges him beneath the flood. He rises with smiles, and the holy Sabbath seems to smile more lovingly still on the parting waves, which have broken, in obedience to the all-conquering Saviour, to yield up the dead to newness of life. May those parting and widening waves, indicate, by their opening circle, the beginning of a new progress in the life of faith and hope! Another and another follows, a holy spell rests upon the mind, and fixes it in the contemplation of the day to which all Christians look with singleness of hope. It is the day when these shall rise again. They shall put on, not a badge, nor a token, but the glory of Christ. Does not this rite unite with this Sabbath to tell us so? May the power of God fulfil this token, not to these merely, but to the dark-minded multitudes who witness or hear; and his own glory and truth, in his own fullness, triumph here and throughout the world!

In the forenoon, the native pastor gave a forcible and well-directed discourse. In the afternoon, after a discourse by myself, from John 10: 11,—in which was shown the relation of Christ to his people; also, what he has done for them, and still pledges himself to do, by the nature of the figure,—the ordinance of the Lord's Supper was administered to a larger number than has ever before surrounded the table of the Lord in this place. Br. Brayton took part in the administration, and the people of his churches, particularly those recently baptized, were present. My prayer is, that God will bless the scenes of this day.

The church at Patsauoo—Baptism.

On Monday morning we assembled for a farewell meeting. The members of other churches were to return to their homes, brn. Bennett and Benjamin to go by boat to Tavoy, and br. Brayton to continue his tour among the Pwo Karens. I parted with my brethren, and left about 9 o'clock, A. M., for Patsauoo, with the expectation of returning to Tavoy by land. At Patsauoo, I examined the school, and awarded a prize to the lad designated by the teacher. The church was also examined, and some interesting cases of patience in affliction were developed, for the church has had not a little to bear. One candidate for baptism was received, and baptized at sunset. In the evening, we assembled for the communion. After a discourse from Rom. 8: 28, I broke bread to the people. This was to me a most interesting scene. The people have been greatly afflicted with sickness, and two or three members of the church have been called away by death. A good state of submission to the will of God seems to prevail. Good attention was given, and all seemed not a little affected. After the communion, I took my leave of the church, and at about 10 or 11 P. M., started again on my

Journey to Tavoy.

The moon was a little after its full, and to my mind presented a better prospect for comfort, than to wait for the scorching sun of the next day. This, however, I cannot now recommend, as the safer or more comfortable method of travelling. The night was extremely cold, with a heavy dew. Two members of the church went as our guides for a distance. We soon came to the Patsauoo, a small muddy stream, choked with dead trees and jungle. Here we succeeded in finding two canoes, one of which was sunk wholly under water, and the other filled, and leaky; moreover, both must be rowed with the utmost caution, not to upset them at the mercy of a strong, cold tide. We got into one

of them, and soon reached the Palouk, which is quite a large river; we passed up this for an hour or two, and landed half an hour before the others arrived. Fortunately we found a fire. When the rest of our company came up, we started on foot, still guided by the two young men, members of the school, who knew the way, and while they were with us we had little difficulty. They parted from us at one or two o'clock. We soon met with muddy streams, swollen by the tide, which, together with the grass, wet with dew, completed the work of filling my boots and soaking my clothes. To crown all, we lost our way, and wandered for some time in the tangled jungle and high grass. When we found our way again, we were soon stopped by coming in contact with an impassable tide stream, and had no alternative but to build a fire and wish for the day. Finding it impossible to dry my boots, I lay down with them wet, and, as a consequence, took cold.

By daylight, we took advantage of the ebb of the tide, crossed the stream before us, and continued our walk, as wet as if we were wading in water up to the waist. Out of many paths, of which we were equally ignorant, we were obliged to select what seemed most probably right. The scene was enlivened by the starting of elk from their grassy beds, and by one incident which to me was worth all others. We came across an intelligent, middle-aged Karen, whom we had met on our way down, and who now guided us to the direct path; he seemed enough interested in the gospel to follow us for some distance to listen and inquire. May God have mercy on him, and lead him to the Saviour. This wet, tangled, and I may say, *killing* walk, continued till eight or nine o'clock, when we stopped, built a fire, cooked our breakfast, and waited for the sun to dry us.

The rest of the day passed with few incidents, except such as are common to persons travelling on foot, under a tropical sun. The starting of the clumsy

elk, or the yelping deer, in the lonely track, might amuse the huntsman, and, occasionally meeting a man, going to consult the charms for his dying friend, might awaken the sadder feelings of the humane and the Christian heart. But if the day was without incidents, the night might have brought a fatal one.

Before night we began to see our road scratched by the tiger, and might have been suspicious. I, with the young man who has been with me ever since my arrival in the country, were so far in advance of our party, that we were out of the reach of each other's voices, and were making our way to the Karen zayat, where we had slept on our way down. It was now after night-fall, and we had neither moon nor torch-light, when suddenly, after crossing a small stream, we heard the shrill scream of a tiger, only a short distance in front, and nearly in the direction of the path. The young man would have gone on, but I suggested a halt, at least. By hallooing, we soon made the party in our rear hear us, and they came. After our company got together, we walked on, and soon had the satisfaction of knowing, that our enemy had taken to flight. But what amused me, as much as anything, was the vein of piety which seemed to take possession of my Malay cook, who, in broken Karen, at a suitable distance in the rear, was repeating in quick succession, the name of God, as if there might be a power in that word to save him.

But we met no harm, and arrived at the zayat at about seven o'clock in the evening, and slept till after midnight, when we again set out in order to reach a certain point in our journey, where, if we were wrong, we should have to wait for a tide, and if right, might save nearly a day's time. In this we succeeded. The tide was out, and we walked across the sea nearly dry-shod. At about ten o'clock, A. M., we arrived at the place where we had committed our boat on our journey down. The Burman family invited us into their house and showed

us every kindness in their power. I could understand enough of their language to distinguish a complaint, that so much pains was taken for the Karens, and so little for the Tavoyers, or the Burmans of the Tavoy province. Of this I could not but feel the justice.

At a little after noon we were again on our way in the boat, and arrived at home a little after midnight. Found all well. Brn. Bennett and Benjamin had arrived the same day about noon. The cholera is prevailing in town, yet our families have escaped.

JOURNALS OF MR. CROSS.

Tour to Lauloo—A small remnant.

Feb. 23.—Left home yesterday with two Burman coolies, and two or three Karens, to visit this place, commonly called Oung Lung or Lauloo. The place where I now am, and where the principal part of the disciples (who now worship at all) in this region meet, is not the place which formerly went by the same name.

Owing to the circumstance that they have not been visited by the missionaries as frequently as many other churches, and to some other causes, this little church has become badly scattered, and is in a sad state. Some have wholly apostatized, and only a small remnant remains. But these, I am happy to think, love the Saviour, and have shown their attachment to the truth under circumstances which enable us to think that they "will not also go away." There was no one stationed here during the last rains, either as preacher or teacher, which may account for many cases of defection.

Encouraging indications.

Notwithstanding many have backslidden, and even distinctly determined that they will go back, I find much in the general state of things to encourage the hope of better times. Moreover, a specimen of the fruits of the measure

resolved upon at our meeting in Pyeeh-hya, to send out evangelists, &c., is here distinctly apparent. Two of the young men belonging to the Tavoy school for native preachers were designated to spend their dry season in this place. They seem to have entered heartily and earnestly into their work. They have visited every neighborhood and family, and have repeatedly exhorted almost every individual. Hence they were able to give me a very full and particular account of every person, whether disciple, backslider, or heathen, in the vicinity. They have extended their efforts to quite a large district. Hence considerable feeling seems to be awakened, and the disciples who come to worship, come apparently with warm hearts. Several of the unconverted come also, and evince considerable interest.

24.—In the examination of the church fewer cases of discipline occurred than I anticipated. One young couple lately married, who seemed to be mere children in every respect, were set aside from the communion as a rebuke for quarrelling. The Sabbath had been observed, though till after the arrival of the two young men before mentioned, meetings at their chapel had been very irregular. The communion was attended with much interest and apparent feeling, by the few who were present. Two were baptized, and it is hoped that the little revival which the church seems to have had, will not subside till those who have backslidden shall be brought to repentance.

Sickness at Tavoy.

25.—Was obliged to return home, as my family have the measles, which has been very severe in the case of our eldest son. This visit was made for Mr. Bennett, who has charge of the church, but could not go. I shall repeat the visit as soon as possible. Found my family improving. The measles in many cases would seem to be more or less connected with the cholera. Both are raging in town, and a partial recov-

ery from measles frequently relapses into a very bad form of bowel complaint, which much resembles cholera. Our eldest little boy was first attacked with a form of cholera, which terminated in a violent case of measles. The other members of the family had the disease more mildly, as also the few Karens in the compound. All upon our premises have been mercifully preserved from death.

Visit to churches on the Tavoy river.

March 12.—Left home with two Burman coolies, four young men belonging to our school, and the ordained pastor of the church at Matah, to visit the churches on the Tavoy river. I make this visit at the request of Mr. Bennett, who is in charge of these churches, but whose health requires his temporary absence at Maulmain.

13.—Arrived early this morning at Shintabin, the nearest Christian village. Only one house is now inhabited. The floor of their chapel, a nice, well-constructed place of worship, has no indication of being trodden by many, hastening to the solemn worship of their God. The people have fled from it, or have been drawn away in pursuit of their paddy lands, so that the place is left desolate. Notice was given of our arrival, and at evening twenty or thirty persons came from their retreats in the surrounding jungles to worship. Many of the people, however, are sick with fevers, and might not be able to come, provided they were near their chapel.

Faith victorious over suffering.

14.—This morning about half a dozen were present at the prayer-meeting. After breakfast, I went out to see a young woman, who has been sick for a number of months, and now seems to be in the incipient stages of consumption. I found her weak and much emaciated. She had lived much in the mission families, and is a young woman of more than ordinary intelligence. After listening to a statement of her complaint, which she gave with a cheerful tone, I

asked her particularly of the state of her mind. She was happy, notwithstanding her sickness, and had full confidence in her Saviour. She burst into a flood of tears, however, when speaking of her sinfulness. She confessed with apparent bitterness and sincerity, that she had sometimes been unkind to her husband, and had used unkind and unreasonable language toward him. She begged his forgiveness, and was glad to have the opportunity to confess, in presence of the teacher, and the few who were present, as she was not likely to be able again to go and confess in the congregation.

I asked her whether, if she should be called to die, she had anything to fear. She said, "Nothing; I have nothing to fear in death. On the contrary, I wish to be where the Saviour is. I have no inclination to fix my affections on earthly things." I then read to her that part of the eighth chapter of Romans which speaks of the special grace of God to his chosen, and made some remarks explanatory of different points, to which she listened with much interest, and seemed filled with thoughts of the richness of Divine goodness. After a season of prayer with her I came away, much refreshed myself with such an expression of God's favor to poor perishing sinners. It was to me like the bubbling up, afresh, of some sweet spring from the fountain of life.

A Karen sermon.

In the evening, Saumoo preached, from Eph. 6: 11, 13. "Put on the whole armor of God," &c. His discourse was so appropriate to the circumstances of the little church, that some account of it is worth preserving. He is in many respects the best preacher I know of among the Karens. When he becomes warmed with his subject, he has a range of thought and facility of illustration, which are by no means common any where. He observed that —

The word of God supplies an armor, which is sure against every attack of the enemy. It is only dastards and

cowards, who cast away a trustworthy armor, and attempt to fly from danger. Others, from ignorance of its nature or use, are without confidence,—hence, without support, they are weak, both in themselves and in their means of defence, yield at once to fear or apparent power, and are beaten and driven about wherever their enemy listeth. The first class, though they may escape from a single assault, are without defence for a second, and must always fall when danger reappears, even though less to be dreaded than the first which disarmed and put them to flight, and caused them to leave behind every rational hope of safety. The second class, though conquered in a different way, are as soon snatched away from every comfort or support.

—Those who trust in God have nothing to fear. The beginning of everything is tied to the hand of God. He governs and controls every event. All things are at his disposal, and are moved by his hand alone. Therefore, in the midst of the greatest danger, there can be no cause to fear, if we are protected by such a power. This point he illustrated by a story which he had read of an officer in a storm at sea. His wife, seeing his freedom from fear, and his perfect calmness, asked him if he was not afraid. The husband drew his sword and aimed it at her breast, and asked if she was not afraid. No, she replied. Why? Because I know that my husband loves me and will do me no harm. What a shield, then, is the love and power of God!

Discipline.

16.—Saturday. Began the examination of the church, with reference to the communion. It became a season of sadness, much beyond my expectations. That from fear of smallpox two years ago, and of cholera, which had just now been prevalent, the people had become scattered and left their chapel, I knew before, but the faults into which they had fallen, showing, apparently, a growing forgetfulness of obligation, were more

painful. The faults, it is true, were of such a nature as, on hearty confession, might readily be overlooked in churches at home, or perhaps escape notice altogether. But it is not so here.

The deacon of the church had bought arrack “to mix medicine,” as he said. This fault was too common to be disregarded. He had also so far forgotten himself, as to send his son on the Sabbath to superintend the measuring of some oil seed, which was removing by persons who had purchased it. Another member and his wife had been guilty of violating the Sabbath, purchasing arrack “for medicine,” and using *charms* for sickness. Another young man had purchased arrack, and beaten his wife repeatedly, while she lay helplessly ill. For these and such like offences, we were obliged to set aside seven individuals.

Superstitions of the Karens.

The deacon had stoutly complained of the widow of their late teacher, who had died of cholera, for burying her husband in a corner of his garden. The teacher had been forsaken by all but his wife, and but for the timely arrival of a few disciples from the city, would have been left to decay in his own house, and most likely his wife would have been left to a similar fate. Those disciples had taken the teacher's body, and as they arrived in the night, and were too few to carry it to a distance, buried it near his own house. But the deacon's superstitious fear of the graves, or of the proximity of the dead, had led him to murmur bitterly at the widow.

He related a circumstance, that is worthy to be recorded, as a fit illustration of the superstition of the people, and of their peculiar horror at being near the resting-place of the dead. Soon after the death of their teacher, he attested, blood suddenly appeared on his floor. It appeared in large quantities about them, and the clothes of his children were besmeared with it. It was impossible for him to tell whence it came, but he was as certain of its existence, as of

the existence of anything he could see or touch.

In speaking of this, the teacher of another of the little churches assured me, that, on returning from the burial of an individual, on a certain occasion, after he had lain down to rest for some time, his wife called out to him, to know why there was so much blood about. They looked, and found that the floor of their house, the mat on which they slept, and their clothes were besmeared with blood. The more they looked, the more they saw, and it did not disappear till they washed it away with water. This was not in the night, but in the day time. He also declared that this appearance of blood, or what they could not distinguish from it, was not uncommon among the Karens, and particularly in certain localities, which he mentioned.

The innate fears of the people, and their secret confidence in some of the grossest superstitions, many of which might be regarded, aside from their consequences, as too puerile to be mentioned, often become our most obstinate impediments in all attempts at progress. Yet it is not certain that their credulity, associated as it is with much darkness and absurdity, does not often become the foundation of firm and unwavering faith in prayer, and fearlessness at the approach of death, instances of which we meet among them. Another fact is quite as remarkable. Notwithstanding their credulity, it is more likely to be evinced in the reception of falsehood than of truth. The simple truths of the gospel, though attested by the most striking miracles, are quite readily matched in their own belief, and it seems to become a difficult question, where they may discover the greatest exhibition of power. A belief in everything that is strange or marvellous, in effect, is next to believing nothing at all.

It would not be difficult to make out a gloomy picture of this little church,—their chapel, on which they must have expended no little time and money, deserted, and the disciples scattered in the

jungle. We might look forward to its utter extinction. Twenty-seven persons only could be numbered as in full fellowship, and these were not all present. But in the midst of all that is dark, we think there exist signs of a life that will not be extinguished. The confessions they made, and the new engagements into which they seemed heartily to enter, showed that the disciples had not wholly forgotten their first love. The great apparent difficulty to be overcome, is to induce the people to come back to their chapel, and to cultivate a little more courage. They have agreed to come and build their houses near the chapel.

A divided church.

18.—The communion season yesterday, was interesting. To-day we left, to visit the little church still further up the river, a journey of a day or two. They have wholly forsaken their chapel, in which they were visited last year by Mr. Bennett, divided themselves into two nearly equal parts, and settled, or rather stopped, like birds tired of flight, to take breath for another flight. The two divisions are less than a day's journey apart, but the separation is of such a nature as to afford, I fear, little ground to expect a reconciliation or reünion. They cannot agree upon a place of settlement. Each likes the place where it is for the time being, and is unwilling to go to the other. Each has built for itself a little chapel, where a very few resort on the Sabbath. In truth, they have conducted very badly. I find a relief, however, to this picture, in the circumstance that some appear still to manifest a degree of tenderness, and a disposition to seek a recovery from their present unhappy state. Their teacher, who was left with one of the divisions, was obliged to beg his food, and had become exceedingly discouraged. Scarcely any came to hear him preach, and he had evidently become affected with the general despondency, which about equally pervaded both parties.

The chief, who led most of the disci-

ples from the Yay province, composing the Yayville church, and who was excommunicated for adultery two years ago, died about the beginning of the present dry season. He left his dying injunction for his people, many of whom were his near relatives, to go back to their former country. We found, therefore, a strong disposition on their part, and they are, perhaps, more than half of the whole number, to return. We were determined, if possible, to check this disposition. As the son of the old chief was popular, though quite a young man, and at the same time has been much in school, studying for the ministry, he was at the same time chosen as chief, and as their teacher. We have great hope, from this circumstance, and from the state of feeling in which we left them, that a reconciliation will be effected. They will remove to a place between their present locations, and build them a new chapel, constructed in part of the material of the one they left when they separated into their present divisions.

Irregularities in the church.

But the little church had not only left their chapel and separated, but they had fallen into some irregularities. I feel a reluctance to state these and other like facts. Perhaps they are not needed to show Christians at home that we have to meet difficulties, in seeking, not merely to induce the heathen to believe and be baptized, but to restrain them from following their former heathen impulses after they have entered the church.

I was happy to see all these cases, apparently at least, yield to discipline. The deacon's wife took a bottle of arrack, which she had purchased, and broke it in presence of the congregation. Others, who had it in their houses at a distance, promised to do the same. Those who had beaten their wives, worked or hunted on the Sabbath, and drank arrack, which is contrary to their voluntary pledge, were excluded. It was noticeable that drinking and breaking the Sabbath were almost uniformly connected in the same individuals. If

they had done one they had done the other also.

We spent a week in this little place, and held four meetings a day. I have much occasion to hope that much good was effected. In all things I gained much assistance from the pastor of the Matah church. He has improved in the capabilities of his office much beyond my greatest expectations. I also found a great help in young Saumoo, of whom I have spoken. His sermons are increasingly powerful.

Visit to the upper division.

During our stay, we went to the upper division of the church, to induce them to come down. The country through which we passed is beautiful, and surpasses anything I have before seen in the provinces. We left our boat to visit the site of an old Burman town, which tradition says formerly contained three or four thousand inhabitants. The whole country has the appearance of former cultivation, though it is now overgrown with quite large trees. We found a beautiful little fig, which almost exactly resembles, in appearance and flavor, a large strawberry. The tree has no appearance of fruit till you remove the dead leaves at its roots, when you find the red fruit in abundance. The ditch that surrounded the town still remains, with its perpendicular sides in complete preservation. While the question was discussed, how we should cross, I showed them what a soldier might do, by leaping it clear. But none could be induced to follow me in the attempt. They were contented to climb down one side and up the other.

The upper half of the church seemed in a better state, in many respects, than the other. They had not been guilty, to any considerable extent, of the irregularities which were found in the other place, but were seeking to leave for Yay. They pretty much dropped the idea, however, and I think will be contented to stay. The communion was observed below, but many of those above went down to attend it.

Return home.

27.—After setting all things in as good order as possible, we left for home. When we went up, certain places in the river were occupied by gold hunters, who wash from the sand, sometimes to the extent of half an ounce a day, sometimes more, oftener less, and frequently nothing. The Karens report that there are large quantities of gold to the north-east, in a locality with which they are acquainted.

On arriving again at Shintabin, we found that the people had got up a scheme of moving their chapel. An influential man had got quite a number to adopt his views to that effect. We called him, and soon got him to yield his plan, and consent to agitate the question no more. What will next come up to disturb their peace, we cannot conjecture. A teacher was appointed for them, in whom I hope they will be united.

TABLE OF PUBLICATIONS AT TAVOY, IN 1849.

Mr. Bennett, under date of Matah, Jan. 24, gives the following table of issues and distributions from the Tavoy press during the last year.

Name,	Editions	Size	Pages	No. of copies	Total pages.
Morning Star (monthly)		4to		300	14,400
Catechism (Abbott's)	2	32mo	72	2,000	144,000
Vocabulary (Wade's)*	1	12mo	264	300	79,200
Primer No. 2	2	24mo	96	530	50,880
Thesaurus, Vol. 3*	1	12mo	676	500	338,000
Cross's Arithmetic	1	8vo	238	1,000	238,000
Exodus	1	12mo	190	1,000	190,000
Calendar and Annual	1	"	96	1,500	144,000
Manual (by Abbott)	2	"	12	3,000	36,000
				10,130	1,294,480
Issues from the Depository the past year				9,600	1,283,800
* Completed.					

It will be perceived that the issues for the past year are considerably in excess of former years, and nearly equal the amount printed.

CHINA MISSION.

LETTER OF DR. MACGOWAN.

Mission schools.

Ningpo, April 30, 1850.—Near the close of the Chinese year, the annual

examination of the boy's school in connection with the Presbyterian mission, took place before all the Ningpo missionaries. The pupils were questioned on their own classics, geography, arithmetic, astronomy, and the sacred Scriptures, and showed a great improvement over the previous year. Mathematics has been recently introduced, but, unlike Hindoos, Chinamen are dull students in this department of knowledge. A few are taught English. One of the scholars, longest under instruction, and a Christian, is engaged as an assistant in the school. The whole number of boys, at present, intended to be under instruction, is sixty. The same mission has also a school for girls,—both being boarding schools, the latter will soon number thirty.

Connected with the Presbyterian church, and with the Society for Promoting Female Education in the East, is Miss Aldasey's school of fifty girls. Here also the examination was interesting, the children manifesting an acquaintance with the Bible, that was very remarkable. Their embroidery and spinning showed also that regard was also had to their temporal welfare. Her own support and that of many of her pupils, is defrayed by this lady, out of her private fortune. In the fulfilment of a purpose she had entertained for many years, but in which she was long thwarted, she consecrated her life and property to the cause of missions, and embarked for the East eleven years ago. Her labors were devoted to the children of Chinese emigrants at Lowabaya, where she resided until the opening of China. Two young converts were the fruit of her exertions there. These clung to her. Stealing away from their parents, who had betrothed them to Pagans, and who bitterly persecuted them, they followed their teacher to this city, who has derived great assistance from them, in establishing and conducting her flourishing school. Two servants, a male and female, connected with the establishment, and one pupil, have been baptized.

Though far advanced in years, this female missionary is incessantly occupied in labors for the spiritual welfare of all within the sphere of her influence. Is it not strange that such a case should be an extraordinary one?

Besides the above, numbering more than a hundred boarding scholars, there are day schools for boys, connected with each of the four missions now in operation in the city, containing as many more under Christian influence.

Closing of the Chinese New Year—Visitation of the sick.

Among those traits of the Chinese character, which all must admire is their accurate business habits at the close of the year. Every one strives to be free from debt, and scarcely any sacrifice is considered too great, to enable them to begin the new year, without pecuniary embarrassment. At this season pawn-brokers' shops are crowded with those who can discharge their obligations only by parting with useful property. As a general truth, they not only commence the year out of debt, but out of dirt, in tolerably clean houses, and in improved apparel; and at this time, also, some regard is shown to the poor and destitute, the ordinary sordid, cold, and selfish features are relaxed, and human sympathies exhibited. Any conformity to Chinese usage, which the missionary can consistently follow, is serviceable in dispelling prejudices, and in making his spiritual labors more acceptable. Into their charities, and some of their festivities, it is always safe to enter. Mrs. M. and myself, undertook, on the last day of the year, to visit above a dozen sick and destitute families in the neighborhood of the chapel, and who had been recommended by the teacher, at whose house several days' provisions were left. One of these, and the poorest, had been previously aided, but never before seen. They were objects of commiseration, not only on account of their deeper distress, their want of shelter, their nakedness and disease, but

because of their former opulent and exalted state, which increased their susceptibility to privation.

The family consisted of four persons, an aged widow, her son, his wife, and their infant. The former was the daughter of a mandarin, who had an appointment at Canton, where she was born. She became the wife of a mandarin named Tsau, who held office in a distant province, where he died. The widow and son went to reside at his homestead, at Chusan. When that island fell into possession of the English, the Tsau family was ruined; but as "Lady" Tsau's son had been betrothed to the daughter of a Ningpo mandarin they both found a home in this city. They did not enjoy it long, for soon after the marriage of young Tsau, his father-in-law, who was district magistrate of Funghwa, goaded the people by oppression into open rebellion, at whose hands he nearly met his death, and his life was forfeited to the emperor, who, however, merely degraded him. He died soon after of a broken heart; when all who depended on him were plunged into misery, with none to pity them. The son being qualified for no other employment than those of a public nature, the charity of their poor neighbors alone kept them from starvation. We took the widow, who from age and weakness is incapacitated for employment of any kind, into our family, and found a situation for the son. A further acquaintance with Lady Tsau, for that is her title, has deepened the interest felt in her, and these remarks have been made, as there may be occasion to refer to her hereafter.

New Year's visits.—Ancestral worship.

The first day of the new year was devoted to feasting and worship. This was directed to various deities, and to the manes of ancestors. During that and several successive days, the city seemed to be blessed with a Sabbath; not a store was open, not an article of any kind could be purchased, every

family having laid in a store of provisions, according to custom. Nearly a whole week was spent in making and receiving visits, far more interesting, by the way, than the new-year's "calls" of New Yorkers. Chinamen are never in a hurry, and herein consists the difference. Br. Goddard, br. Chiu, my teacher, and myself, spent a day in this manner. We were courteously received everywhere, and our conversations listened to with that polite attention which characterizes these people.

In every house was an altar, dedicated to the manes of ancestors, with offerings, incense-sticks, and tapers, and above were the likenesses or tablets of parents and grandparents, comprising some who had lived many generations ago. Before these, frequent prostrations were made by the lineal descendants; and no form of idolatry is so difficult to attack with success as this. It is like wounding the apple of his eye, to tell a Chinaman that this excess of filial piety is wrong, and to be relinquished. No form of superstition requires to be combatted with greater judgment and delicacy; an indiscreet zeal in speaking and writing against the worship of ancestors, have, it is to be feared, served to retard the cause sought to be advanced. It may be questioned, if direct denunciations against it in tracts, is ever useful; but in conversation, it may, under certain circumstances, be discussed with advantage. It is always right and safe to persuade them to believe in the gospel of Christ. There is no time when they ought not to be told of the way of salvation. This we did in every case without offence, and all the visits were subsequently returned.

Religious service for females.

For a few months past, Mrs. M. has had a service for females at the chapel, which is well attended. The impaired state of her health, however, will not allow it to be continued, without many interruptions. She is assisted by Jane Maria, a Chinese young woman, (men-

tioned in Mrs. Shuck's memoir,) who for the past two years has been residing with us. Jane Maria has had a plain English education; she is a candidate for baptism, and affords reason to hope that she may be made a blessing to many of her countrywomen. Important aid is also rendered by Lady Tsau, already mentioned, who is regarded as a prodigy on account of her ability to read, which, together with her rank, secures the fixed attention of the rude assembly. At our Chinese family service, she repeats a portion of the catechism, every evening, which she explains at the female meeting on the Lord's day. To the surprise of Mrs. M., she displayed at the first meeting a remarkably correct idea of the general truths of Christianity, which knowledge it now appears she had gained entirely from the perusal of tracts distributed in the streets by missionaries, and brought home by her son. Doubtless, in this manner, these silent agents of the American Tract Society, are disseminating their saving truths amongst multitudes who may never hear the living preacher. At first, it was extremely difficult to preserve order or procure silence at these meetings. Every woman considered it her duty to speak, and as each brought a noisy child or two, the congregation proved very turbulent. They have improved, however, in this respect; yet lately, when the doctrine of the resurrection was announced and explained, it occasioned noisy mirth, which was checked by one of the audience crying out, "Do not laugh at that; ——— says it is so. I have heard him." The wife of the native assistant Chiu, and also a daughter of the inquirer Wang, profess to be believers, and anxious for baptism.

Bible-class.

As the Bible-class is the most interesting sphere of my labor, some notice of it, and of its members, may be acceptable to the readers of the Magazine. Those who have been longest connected with it (the first three named below)

have committed to memory nearly all the passages which relate to God, Christ, Holy Spirit, idolatry, sin, repentance, faith, conversion, baptism, Lord's supper, death, resurrection, the judgment, heaven, hell, angels, the Sabbath, the Christian warfare, and other important subjects in the order here given. As two members are seldom studying the same subject, several are commented on at each meeting. The older members, from frequently hearing remarks on such passages, are able to assist in explaining them, and, at the same time, their previous instructions are made more enduring. My remarks are chiefly confined to new subjects, as they come up for examination.

1. Chiu Tsu, *sien-sang*, aged 48, our native assistant. The first syllable is his family name; next comes his given name, and lastly the italics, which signifies "prior born," is applied to literary men, and to people in moderate circumstances, and is equivalent to Mr. It is now more than three and a half years since he first heard the gospel, and two and a half since his baptism. We have never had any reason to doubt the genuineness of his conversion; as an assistant he is invaluable, but deficient in energy of character. He once thought that when a man had the gospel explained to him, and was so unreasonable as to disbelieve or reject it, that he merited no further attention; and now, though he perfectly understands his duty to exhort, and to give line upon line, and precept upon precept, he often requires to be stimulated to increased zeal. His scriptural knowledge is considerable; besides what he obtains at the Bible-class, he receives critical instruction in Romans, by br. Lord, and assists br. Goddard in his translation; and his acquaintance with the Word of God is continually extending, and consequently he improves as a preacher. I was surprised, not long since, at hearing him give chapter and verse of many quotations he made in his discourse, and felt compelled to confess to myself that, in this qualification, he

far excelled his teacher. At the conclusion of the service, however, I discovered the texts all written on the palms of his hands, so that what appeared a simple oratorical gesture was a furtive reference to his notes. We have now in press a catechism, prepared by him, which will doubtless prove a valuable tract. He has also written, under my dictation, a commentary on the Decalogue, published three years ago, at the expense of Miss Aldasey's servant, who on his conversion desired to restore his ill-gotten gains. Though a reputable scholar, Mr. Chiu never succeeded at the examinations of the literati, for degrees, chiefly, I should suppose, because of his thirst for general knowledge, which diverted his mind from the classical text-books. Astronomy is his forte. In lectures which I have given, the past season, on this science, illustrated by a magic lantern, he rendered important aid. He has a wife and three children, who reside on the chapel premises. Mrs. Chiu is an inquirer of promise, and Jane Maria is betrothed to their eldest son.

2. Tai Tsz'li, aged 45, a cutter. He joined the class above three years ago, and, with few interruptions, has been regular in his attendance. At first, he had such a dread of foreigners, that he would venture no nearer than the door, standing outside. His fears gradually subsided, he ventured further, placed himself under instruction, and a few months after applied for baptism. Although he showed no evidence of a change of heart, I allowed him to address the people, which practice he continued for more than a year. Such a course was perhaps useful. At first, his arguments against idolatry had great weight with his countrymen, but his shop (in the Broadway of Ningpo) not being closed on the Sabbath, and his conduct in other respects not giving satisfaction, his voluntary aid was dispensed with. He has often and urgently asked for baptism, declaring, and with truth, his inability to close his store

on the Sabbath, because of the unwillingness of his mother, whose authority in the matter is paramount. Yet, had he quitted his home and business, we could not then, without better evidence, recognize him as a Christian.

3. Wang Chingsan, aged 53. A member for nearly three years, and for two years an applicant for baptism. He was refused, because he was notoriously idle, depending on his family for support. Indolence and Christianity being so perfectly antagonistic, no further search into his fitness was thought necessary. He sold his small house, and opened a store for the sale of second-hand articles, a few doors from the chapel. For many months past, it has been closed on the Sabbath, the first, perhaps, in China. At our last communion season, Mr. Wang rose, and calling each one of us by name, male and female, said, "I am now getting old,—I again request you to admit me as a disciple. I have felt deeply on witnessing this ceremony." A favorable feature, in this case, is a firm refusal to join in the customary worship of idols. He was desired to contribute his share to the expense attending the annual plays and fetes, got up in honor of the local deities. He proposed appropriating his assessment to the relief of a poor blacksmith, in the neighborhood, who had been long afflicted with sickness, and great destitution. The proposition met with general approbation, and was attended with favorable results. Wang's daughter, a married woman, attends Mrs. Macgowan's female service, and calls herself a Christian. His sister, also a regular attendant, has given up idolatry.

4. Kiu Tswanhiang, aged 42, teacher of the day school, and the most encouraging of the inquirers, has had some knowledge of the gospel for above two years. There is every reason to hope that the Holy Spirit has begun a good work in his heart. On one occasion, I charged the class with ingratitude to the best of friends and bene-

factors, and with perversely pressing on to perdition; he interrupted me with tears, and exclaimed, "I am not ashamed of Jesus, for I have determined to be his disciple at any cost." Kiu endeavors to make himself useful during public worship, by inviting people in, and in aiding to preserve order. His son, a young man, aged seventeen, avows himself anxious to become a Christian.

5. Fan Yungtai, aged 33. For nearly a year teacher of the day school, but for the past six months, I have been his pupil. He is of the rank of *Diútsái*, (elegant talent,)—a district graduate. His mind seems to be deeply exercised on the subject of religion; the gospel he fully believes to be the only way of salvation. Recently, he requested to be instructed, particularly in the proofs of the divine origin of Christianity, not to strengthen his own faith, but that he might be able to give satisfactory reasons to his literary friends for his belief. He was gratified, but at the same time was seriously urged to secure the internal evidence. His position is a difficult one. On him is centered the hopes of his family; his father, by great exertions, sustained him in his long course of study, and now, that he has gained a foothold on the "cloudy ladder," he is stimulated to further efforts, in hopes of obtaining the honors and emoluments of office, the goal of Chinese ambition. As a reputable graduate he is often called to arbitrate in disputes; a source of gain, but involving proceedings incompatible with Christianity. Were he to embrace the gospel, it would entail loss, involve him in discord with his family, and blast his prospects of advancement. Last Sabbath, my hopes respecting him were somewhat disappointed. At an examination of the graduates of his rank in the department above, two thousand in number, made a few days before, he came off number ten on the list of aspirants for the office of *ling sang*. Himself and a few others were ordered to another sifting, which took place on the Sabbath, several of

the best of whom were to be appointed *ling sang*, and whose duty it is to aid in superintending the *siu tsais*, a post of great honor and some emolument. On the day previous, he consulted me as to the course he ought to pursue. I told him it was a rare opportunity to exhibit his regard for the gospel, and desired him to ask God to put into his heart, what He would have him do. But the temptation was too strong for him; he entered the arena, though he says with a disturbed heart. He had prayed and thought that, inasmuch as he was not a member of the church, he might comply with customs, harmless in themselves, with impunity; and as non-attendance would, perhaps, occasion his degradation, he felt that he might present himself. I still believe that he is a sincere and anxious inquirer. It remains to be seen how far Christianity can be tolerated in high places in China; a Christian mandarin, unless specially absolved, must in the exercise of his official duties be frequently guilty of idolatry. The ceremonies which I lately witnessed in commemoration of the late empress dowager, will illustrate this.

All the functionaries, civil and military, of the department, repaired three days, successively, to present offerings and to worship her tablet, which was placed in a Buddhist temple; and that the idol tenants should divert none of the homage designed for the empress, they were all screened off by a partition of cloth. On the last day of the prostration and sacrifice, the prayer and praise which had been read daily, was burned, and thus transmitted to her spirit. Mr. Fau rallied a Mohammedan mandarin, for taking part in worship so opposed to his faith. His reply, which, according to the ethics of Chinese mussulmans, is perfectly satisfactory, was, that he "always looked *aside* on such occasions." It is to be feared that no departure from idolatrous rites established by government would be tolerated in China at present.

6. Tung Kweihiáng, 34, a tailor, who

for more than a year and a half has been a regular attendant. As he was a poor reader, he preferred studying the catechism, before attempting the Bible; he has committed the former to memory, and is now growing in knowledge of the sacred Scriptures. He is one of those men, seldom met with, who are religious in the Chinese acceptance of that term, religion being almost wholly confined to the female sex. He was a devoted Buddhist, and even now, though in a very hopeful state, the enthrallments of that stupefying superstition, are manifest in his conversation. He believed, if he does not still, that Buddha appeared to him one morning, just before daylight; but as he was not perfectly awake, he never knew the precise object of the visit: it, however, made him more devout, and when I first knew him he carried in his sleeve a subscription-book, endeavoring to collect money for the repair of a certain dilapidated temple. He has discarded idolatry, and in the opinion of the native assistant, is a Christian. He is, I believe, on the eve of closing his shop, opposite the chapel, on the Lord's day. Mr. Tung, also, follows the less honorable profession of a soldier, which he is willing to relinquish, if incompatible with the Christian profession. I have promised to intercede for him at head-quarters, to be released from duty when called to perform it on the Sabbath. No class of people are more harmless here than the military, and no scruples can be entertained in receiving them into church membership, on evidence of conversion. During the new year's holyday, he called to take leave of me, before making an excursion to the southern part of the province, to be present at a gathering in a celebrated temple, where he had been in the habit of meeting a body of his co-religionists. "Why should you go there now?" I inquired. He replied, "I wish to tell them of the true God." "How will you proceed?" "When they are all bowing before the idol, I will kneel *aside* and pray to God; and when they ask

me why I do not bow before the image of the Queen of Heaven, I will explain that the God whom I worship is invisible, and can be worshipped anywhere." Finding he was bent on going, I loaded him with books for distribution. In the afternoon, he called at the chapel, to take leave of brother Chiu, by whom he was persuaded to postpone the journey until he could stand firm. For, said he, "now you are in danger of being thrown off your legs." He acquiesced.

8. Dr. Wú Kimnin, 38. My medical assistant, but not a hopeful character. He attends because, being employed, he is required to do so. No member of the class is expected to commit more to memory than he finds convenient, or thinks proper. Dr. Wú, thinks proper to recite the smallest possible amount. As he is indolent and careless in the discharge of his duties, we shall soon part.

9. Dr. Sü Kinchau, 30. A young man, determined to push himself into practice, and to supplant his professional brother, if possible, both by diligent study, and by defaming Dr. Wú. Although he cannot succeed in his plans, he may get good in the attempt, as he recites long lessons at every meeting, and the truth may thus find a lodgment in his heart.

10. Fan Wúgian, 37. He has just entered the class, having been recently engaged by br. Goddard, as his teacher. His scholarship is of a high order, and his rank is little below that of a Kúgin—being a Fupang, that is to say, one of those who, though failing at the provincial examination for the former degree, are yet so worthy of note as to secure this honorary title. Eighteen enjoyed this privilege, amongst whom Fan Wugian stood the fourth in number. He is cousin of the Mr. Fan who is my teacher. These, with two other members of the same family, attended the late examination at the capital of the province, Hongchou, in hopes of attaining the rank of Kúgin. Above ten thousand district graduates presented themselves;

from whom ninety-four were to be selected for that honor. Eleven died during the tiresome and exciting ordeal. Each of these aspirants having had several essays to write, much time was required in their examination. They all, therefore, retire to their homes, and if successful receive the announcement through an express despatched by the chancellor. The day and the hour when the news was to reach Ningpo, was well known—about three o'clock in the morning. Our two teachers, and their brothers, and many friends, sat up the whole night to await the result. Of such parties there were many thousand, all listening, with intense anxiety, for a knock at the door; and if the day dawned without such a signal, it was clear they had been unsuccessful. Our friends were gladdened, by hearing such a rap at three in the morning. The excitement was intense. "Which of us has been so lucky? How many of us?" were among the exclamations they uttered, as they rushed through the several courts to open the door. The letter was addressed to an elder brother, of Fan Wúgian, simply stating, "You, venerable sir, have attained the grade of Kúgin," (exalted man.) He is now at Pekin, whither above five thousand Kúgins have gone from all parts of the empire, from whom a small number will be selected, after a rigid examination, for the highest honors of the state. Three years hence, the *sin tsais* will again assemble at Hongchou, for another trial, and for which they are all now conning their jejune classics. Mr. Fan seems as bent on having the Scriptures appear in a dress which will be acceptable to the literati, as br. Goddard to have the translation accurate. Collisions daily occur, but the former has discovered that style must always be subordinate to accuracy.

11. Tsiang Leyuen, 26, br. Lord's teacher, has been employed and joined the class recently, and consequently knows but little of the gospel. Our three teachers all belong to the Chinese

aristocracy, the most reputable on earth, because it is the aristocracy of talent. Could a breach be made in their ranks—they are all Confucian materialists—a powerful sensation would be produced in the minds of the common people, which would lead many now indifferent to become students of Christianity.

12. Tsin Wanglin, 46, a relative of the native assistant, who has long been an irregular attendant, and has lately connected himself with the class. At the close of the chapel service, he frequently has something to say, in commendation of the new doctrine, to those who remain, but he rarely fails to darken counsel by words without knowledge, and has often to be interrupted in his discourses.

13. Tsau Chiyu, 24, son of a mandarin, and of the old lady who has been already mentioned, and whom we have taken to reside with us. He has not manifested any interest in the solemn truths which he has begun to study.

14. Wang Changyu, 52, a whiskey manufacturer, formerly quite wealthy, and now far from being poor. He is a relative of my teacher, by whom he has been persuaded to attend the class. He has not yet commenced committing to memory, and therefore can scarcely be considered a member.

The above, are all the stated hearers of the gospel we have, and one half are in our employ. This may seem a small and unencouraging result of several years labor. It is so to me; but with more faith, and more prayer, this day of small things will be succeeded by a season in which inquirers and converts shall press into the kingdom in crowds, and these we may and should possess. More of these sinews of our warfare are needed here, and for us at home.

Besides those named above, as many as twice that number have been well instructed, but from various causes are no longer under our influence. One of them, Mr. Si, a relative of br. Chiu, avows himself a believer, and has for nearly three years been a diligent reader

of the Bible, in his native village, frequently explaining it to his neighbors. He is now employed as a teacher in the school of the Presbyterian mission, and therefore placed in a position highly favorable to his peculiar state. Several of the elder scholars in the school also attend this class. Two members were lately driven away by very different causes; one by br. Chiu, who lent him a dollar, the other by myself, by refusing to lend a like amount. It is not difficult to say which of the two will soonest resume attendance.

LETTER OF MR. GODDARD.

Chapel services.

Ningpo, March 30, 1850.—The services at the chapel, both on Sunday and week days, have lately been much more numerous attended than usual. This may result, in part, from the fact that just now the examination of candidates for the first literary degree is held here. The candidates, to the number of several thousands, come from different sections of the province. Merchants also, in large numbers, improve the opportunity to bring and expose for sale their goods. It is not strange that an unusual number should now come into our chapel, and we would hope that by these means the knowledge of the gospel may be spread abroad through the whole province. Many, however, who come in do not remain long enough, or give sufficient attention to get much knowledge of the truths that are proclaimed. We have sad opportunity to witness the depravity of the human heart. Men listen to the most solemn and interesting truths with idle curiosity, and go away, we fear, to forget what little they have heard. Still, those who cast bread upon the waters have the promise of finding it after many days; and it is impossible for us to trace the progress of the truth communicated in any discourse, as it goes forth not to return void.

Inquirers—Translations.

There are now two applicants for baptism, concerning whom we feel some encouragement, and also a few inquirers. Among the last, is the school teacher. We need the powerful influences of the Holy Spirit to convince men more thoroughly of their guilt and danger. This people have so long been accustomed to think lightly of sin and its consequences, that though they acknowledge their guilt they do not feel it. I trust the people of God, when they pray for the heathen, will specially pray for the convicting and renewing influences of the Holy Spirit.

I should have finished the first revision of Genesis to-day, had I not day before yesterday experienced another attack of ague, by which I have been disabled from labor until now. I have endeavored to make the revision thorough and correct, but shall go over it again, and then hope it may be found useful. The first five chapters, with very brief notes, are already printed as a tract, and I propose to publish the next six in like manner, and at the same time publish the text of the whole by itself.

April 4.—I finished the revision of Genesis yesterday. My health is again as good as usual. I fear I shall not be able to do as much preaching as I hoped, —it wears me down much.

 ASSAM.

FROM LETTERS OF MR. AND MRS. BROWN.

Illness of Nidhi Levi.

Sibsagor, May 1.—The health of our dear br. Levi, (says Mrs. Brown,) I am grieved to say, appears to be failing. He has for some years been subject to occasional hemorrhage from the lungs. Latterly, these attacks are becoming more frequent. They are brought on by a little over exertion in preaching, singing hymns, (of which he is extremely fond,) or manual labor. The last

attack, from which he is still suffering, appears to have reduced him lower and continued longer than either of the former. He himself begins to think that their frequency forebodes shortness of life. He has not been able for some days to come out and attend any of our meetings. On Saturday evening, at our stated prayer meeting, he sent in a very touching note, in Assamese, to be read before the church, of which I have the pleasure to give you the accompanying literal translation.

“To Mr. Brown, and the members of the church:—

“Dearly beloved: On account of bodily infirmity I have been many times hindered from meeting with you. I therefore write to make request, that when you bow at the mercy seat of our dear Lord, and offer him the praise of sincere hearts, you would also remember me, and pray that my mind may not grow hard, but be softened under this affliction, which God has seen fit to lay upon me, and that, if it be agreeable to his holy will, he would grant me relief from this disease. How great is my desire, my dearly beloved, to meet with you! But this is not the Lord’s will, therefore I have written to you this request. Farewell!

“Your affectionate brother in Christ,
“NIDHI LEVI.”

The death of Nidhi would be a great loss to the mission, and a sore affliction to us all, for we are greatly attached to him, the first-fruits of this mission, on account of his lovely Christian deportment, and the uniform zeal and earnestness he manifests for the salvation of his countrymen. May the means now used be blessed to his recovery, and his precious life yet be long spared, if it be the Lord’s will! He has lately been employing his leisure hours in writing a tract against Hindooism, which we think bids fair to make a valuable addition to the number of our books for general distribution.

Publications—A member restored.

May 14.—I shall embrace the earliest opportunity, (Mr. B. writes,) to send you a copy of our new hymn-book, which is now completed, and contains 182 hymns and above 200 pages. I have revised the old hymns, and added thirty-six new ones of my own; Batiram has added fourteen, and Nidhi Levi eleven; br. Cutter has also contributed two, and other members of the church six;—making in all sixty-nine new hymns. They are all conformed to the English metres, and are sung to plain tunes chiefly selected from the Christian Lyre. The native converts acquire our tunes with remarkable facility. Singing appears to be one of their greatest sources of delight.

I am now proceeding with the revised edition of the New Testament. The revising and correcting of the proofs occupy my whole time. Both presses being now kept at work entirely upon the Testament, we get out about three forms in a week.

Ghinai, one of our members who had been suspended for a season, was restored at our last communion. All our members now appear well.

FROM A LETTER OF MR. DANFORTH.

Daily labors—impressions on the people.

Gowahatti, April 23.—Mrs. Danforth's health and my own have been remarkably good. Our babe, one year old yesterday, has never seen a sick day. Mrs. D. and myself spend the mornings in visiting from house to house. She goes in and converses with the women, while I stay at the door and preach to the men. I generally have from ten to twenty hearers. A few days ago we called on one of the members of the royal family. He seemed to be an intelligent man, said he had heard about the Christian religion, and that it was good, and he wished to hear more about it. To-day he called upon me with all his retinue, and stayed some time. He said he

came to hear about our religion, and if I would teach him he would come daily. After conversing a while, I gave him a copy of the New Testament, and he left. He seemed sincere, but I cannot tell what was in his heart. He seemed interested in some of the girls' fancy work which we showed him. He made many inquiries about America, and said he had heard that the people there, on account of the snow, wore iron boots extending nearly to the waist.

Last Sabbath, our Assamese worship was very fully attended, forty or fifty being present; they almost all stayed till the discourse was finished, and gave good attention. Some of the most respectable people were there. After I had finished, they observed that what I said was true, and all ought to heed it. "Faith coming by hearing;" and when this gospel is brought home to this people, with earnestness and power, they must quail before it.

I have daily applications for books, not only from persons in the city, but from all the villages about. They have heard that the "padri sahib" gives away religious books, and whenever they come into the city, from places distant from five to twenty or thirty miles, they come for books. There does not seem to be any prejudice against them, but they seek for them. I have given away a great many.

LETTER OF MR. STODDARD.

The two past years.

Nowgong, May 18, 1850.—It is two years to-day since we arrived at Nowgong, where we hope to end our days. We can sing only of the continued goodness and mercy of our heavenly Father, who has graciously preserved our lives and health, without a day's interruption of our work. How thankful ought we to be for his loving kindness! We are all in excellent health at present.

On our arrival, we found br. and sr. Bronson, lonely and completely worn

down, by hard work in a debilitating climate, overjoyed at the sight of expected help. But it was too late for them to enjoy it long. Preparations were at once made for their flight after health.

In less than three months, Mrs. Hill (matron of the boys' school) was gone,—in five months br. Bronson and family were gone,—in eighteen months Miss Christie (teacher and matron of the girls' school) was also gone. And thus our labors and responsibilities, which at first seemed too great, have been constantly increasing, and six months since we could say that our labors had reached the very highest point, even so long as our health continued good. There was no relief.

Mrs. Stoddard must do all she possibly could; what she could not do I must undertake, and what I could not accomplish must go undone. It was then the cold season, and we found that we could do much more than we had anticipated, though of course much had to remain undone. But we looked forward to the hot season with feelings of no ordinary anxiety, and our waiting eyes were unto the Lord, for help.

The heat and the rains have now commenced, and the Lord has brought us help from a source we least expected. Br. Däuble is with us, and rendering great assistance in the school. We feel strengthened and encouraged, and will "call upon our soul and all within us to praise and magnify the name of Jehovah."

During the past year, there have been added to our little band of believers, an Asiatic, African, and European. Praise the Lord for this great accession, (for so we hope it may prove,) in talents, piety, and influence upon the world.

The cause has sustained much loss by the temporary absence of br. and sr. Bronson, but the Lord is able to make up the loss to us, and we believe that he has so employed our dear friends during their absence, that the missionary cause in general will suffer nothing. We look not alone to the loss sustained by the

school and especially this infant church, but at the many channels, through which the truth used to flow to many villages about us, and behold they are dry; at the scores and hundreds who called for the "teacher" to talk of the new religion, and, finding that he had left, have returned to their villages disappointed, perhaps no more to think of the words of God.

I have just been informed by Capt. Butler, that two Roman Catholic missionaries are now on their way from Paris to Gowahatti, and that a third is to be stationed in the upper part of the province or in Thibet. This is no time for the children of the Most High to sleep or slumber. Even missionaries will be swallowed up by anti-Christ, unless up and about their Master's work. May the Lord fit us for the contest, and influence men of piety and godly zeal to come to our aid!

ARRACAN.

LETTER OF MR. C. C. MOORE.

Baptisms—applicants for Baptism—the truth spreading.

Akyab, May 20.—We had the pleasure of baptizing a man of about middle age on the 5th. He was received with hesitation on my part. Since his baptism he has appeared well, and we hope he is chosen of the Head of the church to be "a vessel to honor," to glory, and immortality. We have endeavored to do our duty, and can only ask God to bless what accords with his will, and forgive what does not. I now begin to feel the weight of the responsibility which the missionary meets in his duties.

We have two more applicants for baptism, both men of talents and influence,—the one a young man, I think of some promise, the other formerly a poung-gyee [priest,] who left his Buddhism about a year ago. He is a man of much learning, and has formerly been a man of rather doubtful character as to mor-

als, but not more so, perhaps, than the majority of his class. His views of the doctrines of salvation by Christ, are as clear and as satisfactory as those of the majority of converts in America, and he says he has a new heart, loves God, and wishes to be a Christian, and to spend his life in teaching the doctrines of Christ to his countrymen. Under these circumstances, I do not know what to do, but commit the case to God with much prayer. I never saw my actions taking such hold upon eternity as at present. Pray that God will superintend all the interests of his cause in this place.

I send you a translation of a letter received from the poung-gyee of Yontoyoot, a place some distance up the river.

"Yontoyoot, 1212, third Sunday of the full moon. Thankhoo, now the poung-gyee of Yontoyoot, with much affection, sends greeting to the missionary at Akyab.

"I have often consulted with other missionaries upon your religion, and find it true. I think it able to confer future rewards on those who abide in it. Now I wish an opportunity of conversing with you upon this new religion, and hope you will come to my place for that

purpose. If you cannot come, I wish you to write me about it."

Men in high places are confessing the truth of the Christian religion. It is not long since one of the leading priests called his followers together and told them that their whole system was a vain show,—that he was sick of it, and would stand it no longer, but should "bolt the course," and renounce his vows. He says: "I am now old, and must soon try the realities of eternity; I wish something more firm than I now have." What the result of this will be I cannot tell. Its immediate result was to shame the people, so that, for some time, they took the by-ways, to avoid the chapel. This occurred about a month since. The number of visitors at the zayat is less for a few days by reason of the heat, but the number of the people at Sabbath worship increases.

May 25.—A fine shower promises relief from the heat which has so much oppressed us a few days past. Night before last we had another examination of the two candidates before the church. Everything appeared very satisfactory, both to the brethren and the native members, and we propose to baptize to-morrow.

OTHER BENEVOLENT INSTITUTIONS.

AMERICAN.

SOUTHERN BAPTIST CONVENTION.

China Mission.

Rev. J. L. Shuck, in his journal under date of March 3, describes the opening of a new chapel at Shanghai. It is a Gothic structure of brick, with a tower, an auditory about sixty feet by forty within, all durably and handsomely finished. About 500 hearers were present at the dedication services. Mr. S. in a more recent letter (April 15) states, that

both in the new and the old chapel large audiences assemble; and an encouraging sign is that familiar faces are visible, and many inquiries are made. The mission have voted to prepare a series of short pithy tracts for distribution.

FOREIGN.

LONDON MISSIONARY SOCIETY.

Tahiti.

The vexations to which the mission have been subjected by the French au-

thorities since their conquest of the island are well known, and they have for some time seemed to presage nothing but evil. Those obstacles have not yet been removed, and have been aggravated by internal dissensions among the people. Yet while it has not pleased God, in his wise providence, to put an end to these outward difficulties, his grace has been the more conspicuously displayed. By the London Missionary Magazine, we learn that during the last year a great revival of religion has taken place, resulting in the addition of not fewer than 400 to the churches. At the latest advices, (Feb. 20,) the work was still in progress. A new chapel was soon to be opened for public worship, and an increase in the number of natives training for the ministry is a favorable token. The missionaries have abundantly proved, that "greater is he that is for them, than they who are against them."

BAPTIST, (ENG.) MISSIONARY SOCIETY.

Trinidad.

Mr. Inniss, a native brother, has commenced a mission among a community of Africans, or descendants of Africans, rescued from slavery. Some of them were professing Christians, but, left to themselves, and unable to read the Scriptures, became sadly degenerated. The habits and ideas they have contracted under these circumstances are hindrances to the gospel, but the morals of the people are superior to those of the inhabitants who are subject to the influence of Romanism. "Our work, however" (says Mr. I.) "is still aggressive. There is much ignorance, superstition, and prejudice to be overcome, so as to sow the seed with advantage, we of this island being perhaps a century behind some of the neighboring colonies in point of civilization."

Another class that present a field for missionary exertion is the immigrant population of East Indians and Africans, introduced upon the island under the apprenticing system, there to remain for a term of years, with liberty to return to their native country after the termination of their service. Of how great val-

ue success in this field of religious enterprise must be, it is needless to speak. The Hindoos are bigoted in their heathenism, but the Africans are more accessible and docile. The missionaries are limited both in time and means, but labor could hardly be better bestowed than in this field.

Decease of missionaries.

Rev. W. Newbegin, of the mission at Fernando Po, West Africa, died on the 17th of April. He and Mrs. N. were alone at the station, and this event left the mission without any adequate supervision. Help was expected soon to be despatched from England, and meanwhile Rev. Mr. Waddell, of the Presbyterian mission, at Old Calabar, rendered his generous aid in mitigating the calamity to the bereaved mission until the return of Mr. N's. intended associates.

Mrs. Small, wife of Rev. Mr. Small, of the mission at Benares, India, was killed on the night of May 1, by the explosion of a powder magazine. Mr. S. and other members of the mission were injured, but not fatally. The total loss of life was immense, computed to be 1,200.

FREE CHURCH OF SCOTLAND.

Jewish mission in Hungary.

This mission was established in 1841, and has met with marked success. Schools were established, the Scriptures circulated, and the gospel preached. In 1843, a church had been gathered, numbering sixteen converted Israelites, and, in 1844, the number had more than doubled. The wars in 1848-9, compelled the missionaries to leave their station, but on returning, the present year, they found the church steadfast and hopeful. The recent examination of the school at Pesth, made so favorable an impression that over a hundred new pupils were enrolled, and in May last, the number had reached 230. They are instructed in all the common branches of a good education, and in the Old and New Testament Scriptures. There is a large increase in the number of Jewish inquirers, colporteurs find a greater demand for the Scriptures than they can supply,

and the unbelief of the people seems shaken in an unexpected degree. Rev. Mr. Edwards, at Lemburg, has been ordered to leave, but has determined to remain and defend his rights under the constitution, which guarantees religious freedom. There are more Jews in Hun-

gary and Gallicia than in almost any other part of the world, and if the intolerance and jealousy of the church of Rome do not interrupt the present exertions, with the continued manifestation of the divine favor, much may be hoped for the dispersed children of Israel.

MISCELLANY.

INTOLERANCE IN SWEDEN.

The public press has widely diffused the fact, that Rev. Frederick O. Nilsson, pastor of a Baptist church in Gothenburg, Sweden, has been arrested and tried under the provisions of an old law against apostasy from the Lutheran church, and has been sentenced to banishment. Mr. N. has appealed to a higher court, and also laid the case before the king. The London Evangelical Alliance, the Baptist Missionary Society, and other public bodies, have sent petitions to the king for clemency to the pastor and his flock, and it is hoped that this unexpected enforcement of an obsolete statute may lead to some increase of religious liberty in Sweden. It is remarkable that in Norway, which is subject to the Swedish crown, but preserves its ancient privileges, there is entire toleration. The following correspondence, copied from the London Primitive Church Magazine, presents a very clear view of the case, and of the state of things in Sweden.

The following are the chief parts of the sentence passed on Mr. Nilsson by the court of Gotha on the 26th of April last. After receiving it, he went to Stockholm, and appealed to the highest court in Sweden. He has also been favored with a short interview with the king, who, in case the supreme court confirms the sentence, has encouraged him to present a petition to himself.

Sentence: "The Royal Court has taken into consideration what concerns this question, and for that Frederick Olius Nilsson has freely confessed to having embraced the positions, that child-baptism, not being commanded in

holy Scripture, is only a human institution; that baptism, therefore, ought only to be administered to men arrived at full knowledge of Christian doctrine; and then only with immersion of the whole body in water; and also that the holy communion can be received worthily only by persons of this persuasion: and for that Nilsson, having caused himself to be re-baptized at Hamburg, has, in a society there founded, been received as an elder and teacher of the Baptists here in this realm; and has caused forty-seven or forty-eight persons to receive his doctrines, and form a separate congregation, to the members whereof, he, in the character of teacher, administers baptism and the holy communion; and after having been admonished by the chapter of Gotheborg, has yet persisted in disseminating these, his doctrines; because, therefore, Nilsson has made himself guilty of the misdemeanor referred to in the code of offences, c. l. m. 4, sec. 1, the Royal Court, in virtue of the said last command, justly condemns Nilsson, for that wherein he has offended, to be banished from the kingdom."

Brother Förster has received the following letter from brother Nilsson, dated Gotheborg, June 20, 1850.

My dear brother Förster: Your encouraging letters of the 15th and 24th of May, this year, from England, together with an epistle from the committee of the Strict Baptist Society in England, dated May 21, have duly come to hand, for which I render you my sincerest thanks; and also, on my own as well as on my brethren's account, I beg you to give to our honored English brethren our most sincere Christian thanks and regards. May the Lord bless those who give spiritual water to our thirsty souls.

I should have answered you before

this, but on account of my having been away to Stockholm, which has taken me more than a month, it has not been possible before now. I have only been at home a few days, and have had several important letters to answer, besides a great many other things to do. I hope that these lines will still reach you in England; but, besides this, I intend to answer the letter of the committee, as soon as I have had the opportunity of communicating the letter to all my brethren. To-morrow or next day, I expect to be off to the country, to a place called Odensala, where I expect to meet the principal and greater part of my brethren from their scattered places. Here we intend, the Lord willing, to hold a sort of business meeting to consult together about our concerns. I shall then have the opportunity to gladden their hearts by the contents of the letters.

But you will want to know something about my visit to Stockholm. I appeared within the time allotted in the highest Court of justice in Sweden, (Högsta Domstolen,) with my complaints written out, as in that court all suits are carried on by writing. I delivered, together with my complaints, also the sentence, and the records from the Hoff Rätten, (King's Bench,) and was told that the case will not be done anything to in the first two months. The time will therefore be prolonged, and in the mean time, the petitions from England and Scotland, will, I hope, come into the king, and we shall see what influence they will exercise upon him, in regard to giving us liberty, and repealing my sentence. I had also a personal interview with the king for about ten minutes. He gave me to understand, that, if the court should confirm the sentence already passed, I should come to him with a petition; thereby intimating that, probably, he himself will grant pardon, and allow liberty for us to serve God according to the dictates of our consciences. Undoubtedly the king is an enlightened and good man. We shall see if he has moral courage enough to stand forth on the side of the highest human right, in the face of the mighty Swedish hierarchy. But we know that God has the hearts of kings in his hands, and turneth them like floods of water whithersoever he pleases. Beside, our Lord Jesus Christ is the King of kings, and unto him are given the kingdoms of the earth, and power and dominion to rule according to his own pleasure, to the furtherance of his own kingdom in the earth. As he has all power in heaven and on earth, so, of course, every-

thing relating to his cause will be done right, and his kingdom will, and shall come, and the will of God, as to all his ransomed, shall be done. Glory be therefore given to God alone. No flesh can glory in his sight, therefore are we, his poor children, happy and secure; none shall be able to pluck his blood-bought property out of his hands. Would to God that all his people rightly understood his glorious gospel; how happy should we not be then? May the Lord also preserve us from carnal security, and from holding the truth in unrighteousness. True, we are now under the lash of persecution, which, in one sense, is good for us, as it keeps us, perhaps, closer to the Lord in humility and prayer. But, dear brother, I perceive already shoots of unevangelical seeds among us; leaven from the state-church theology. The brethren seem to have hard work to get somewhat sound views of the gospel. They cling to their own selves in a subtle, and the more pernicious way; besides some, who, through their selfishness, occasion grief. Still, I ought not to grieve you with such things, I know you have more than enough of this sort in Denmark. I only mention it to show that the devil is every where, and if he cannot hinder the truth, he must needs endeavor to prejudice it, and try to pervert it. In this world we shall ever have to watch, pray, weep, and labor.

At Stockholm, I found ten or twelve evangelical Christians, who are very near to embrace the whole truth, and will, I hope, soon come out wholly on the Lord's side. They appeared pretty well convinced that our baptism and church government are the only scriptural ones, and they confessed frankly that only the fear of persecution kept them back; some of them are not able to commune in the state church; I, of course, endeavored to place before them the danger of delaying to obey God, when the duty was clear before them. If they are honest inquirers after truth, as I have reason to believe they are, the Lord will doubtless soon bring them out.

In the north part of Sweden, several hundreds have separated from the church, but hold infant baptism. Still, they are persecuted, and fined severely, because they take the sacraments in their conventicles, and do not attend church. Doubtless the subject of religious liberty will be brought forward and agitated at the diet which will commence sitting at the close of this year.

Dear brother, may you never cease praying for your unworthy Swedish

brethren, and for me, unworthy in particular. My dear wife and all the brethren here send you their warmest Christian affection and regard. We are oppressed, but, glory to God, we are not destroyed. Yours, in the bonds of the everlasting gospel.

FREDERICK O. NILSSON.

Letter from the Baptist Church in Sweden, assembled at the Parish of Odensala, in the Province of Holland, on the 24th day of June, 1850, to the churches of Christ in England, called Baptists.

HONORED, AND OF GOD HIGHLY FAVORED BRETHREN,—Grace and peace be greatly multiplied to you from God the Father, and our Lord Jesus Christ, and from the Holy Ghost.

We, being assembled together, the greater part of us here in Sweden, who recently have come to the knowledge and obedience of those holy truths and precepts of God that more particularly unite us (although unworthy) as members of the same family or household of God; our beloved brother, F. O. Nilsson, having read to us your truly Christian epistle from the Strict Baptist Society, of the 21st of May, this year, we were joyfully surprised to learn from it that so large a body of Christians take such deep interest in and labor for our good.

We have, therefore, unanimously, most earnestly, requested our brother, F. O. Nilsson, our present persecuted and beloved pastor, who also has been the honored instrument in the hand of God in leading us to Christ, and to the knowledge of his commandments, to write a few lines in which to express our deep feelings of gratitude, and that we have through your honored writing, been very much strengthened and encouraged, as thereby we see that the Lord has been pleased to suffer us poor worthless people to be acknowledged as brethren by so distinguished a body of Christians, and that we have their sympathy and prayers.

Honored and reverend brethren, none of us have the learning and wisdom of this world, you cannot therefore receive from us anything like a grand and beautiful letter. Much as we would, and do desire to dress our thoughts in such language that it might justify in some measure the claim you have upon us, it will be utterly impossible. We shall need to leave this, as all our many tributes that we owe to our brethren and benefactors, until we arrive where no lack of learning, or language, nor

any human infirmities whatever, will hinder us from acknowledging our gratitude to our brethren, as well as to our God and to our Redeemer.

We are very thankful to God, who has been pleased to give such perfect liberty of conscience in your great and highly favored land, and that Christianity amongst you is so established, and religious toleration so universal among all your different denominations, that even other Christians in England beside our Baptist brethren appear to sympathize with us, and do what they can to bring the blessing of religious freedom upon our beloved Sweden. We hereby express our deep heartfelt gratitude to Christians of all denominations in England, who sympathize with us in our feeble and depressed condition.

Dearly beloved and honored brethren, we hope and are confident that your petitions to our good and beloved king Oscar will have a very good effect in helping to hasten the day of religious freedom for us and our fatherland. We will endeavor to put up our petitions to the court of heaven, that He who has the hearts of kings in his hand, might be pleased to turn this affair to his own glory and to make us subject to his holy pleasure. Then, however it turns out here, it will be well.

We will now give you a retrospect of our present situation and number. In Gothenburg we are seventeen. At a distance of twenty-four English miles to the south from Gothenburg is this place situated, where there are eleven. About twenty-five English miles to the east is the parish of Berghem, where there are thirteen. To the south from hence, at about the same distance, is the parish of Waroe, where there are twelve members. This place, Odensala, lies in the centre. Our total number is fifty-three. Almost all of us have had to appear before our parish priests, and even before the Consistory at Gothenburg, to be questioned concerning our religion, and warned to return to the Lutheran church; and, if we do not return to the national church again, we have been threatened by these fathers that the law shall be applied against us; they have, however, expressed compassion towards us, as being simple-hearted peasants who have only been deceived by the villainy and craftiness of F. O. Nilsson. For this reason they have told us that they will be patient and not execute the law hastily, but wait, hoping that we shall see our error, and turn again to the heavenly truth which they say we have forsaken. In three instances have our in-

fants been by the executive power torn from us and sprinkled, or baptized according to the ritual of the Lutheran church; one in Gothenburg, one here in Odensala, and the third in Berghem. But only in this latter instance have the police authorities extorted any pay for their uncalled for trouble. But in Berghem, the police officer took and sold the only cow from the poor parents of the innocent infant to pay himself and assistant for the trouble of imposing this antichristian rite. It is, therefore, impossible for the church of Sweden any longer to deny her near relationship to the church of Rome.

Our beloved brother, F. O. Nilsson, is now recently come from Stockholm, where he has been on purpose to appeal against the sentence passed on him at Jönköping. The case concerning our brother rests now in the highest court of justice in our land. We know not what this court will decide, but our brother is allowed to be at liberty and to be among us.

For the sake of order among us, and for the purpose of building one another up by the word of God and prayer, we have chosen in each of these divisions into which we from local circumstances are divided, one of the brethren in each division to lead our divine services, and superintend our common affairs.

Honored and beloved brethren, you have now a short imperfect view of our situation, number, and order. In respect of the cardinal doctrines of the gospel, we believe, in accordance with what is revealed in the Scriptures of truth, that we are saved by free, unmerited, sovereign grace, through the mediatorial sacrifice of Jesus Christ, the Son of the living God, who is God blessed for ever! In this faith we ask your continued fellowship, prayers, and sympathy, and remain your unworthy brethren in Christ,

FRED. OL. NILSSON,
LARS. RYDING,
ANDERS ANDERSSON,
JOHANNES ANDERSSON.

Odensala, June 24, 1850.

RELIGIOUS LIBERTY IN INDIA.

The greatness of the obstacle which the institution of caste interposes between the Christian missionary to India, and his object, is known to the Christian public. Yet so interwoven is it with the civil and social order in India, that

some missionaries, regarding it as a civil distinction merely, have tolerated it among their converts. The evils and embarrassments caused by such a procedure, have led the Missionary Conference of Madras, representing all denominations in that province, to publish a declaration of their sentiments on the subject; and a declaration of like purport has been issued by many other missionaries in India, including our own at Nellore.

They declare that caste is a religious institution, an essential part of the Hindoo superstition, and directly opposed to the word of God; that it tends to promote intercourse with the heathen, and keeps open the road to apostasy. They recommend that a renunciation of caste usages be demanded, as a condition of church membership, and, in order that this renunciation may be carried out in practice, they propose a "love feast," at which all the members of the church may partake of a simple repast, together with an exchange of visits in cases of sickness, and other acts testifying Christian equality and brotherhood.

While missionaries take these views of the subject, a radical and important change has been lately introduced, in its relations to the civil government of India, the particulars of which are set forth in the annexed communication, from Rev. Mr. Allen, missionary of the American Board at Bombay.

There is nothing, which so much distinguishes Hindooism from all other systems of religion, ancient and modern, as the division of the whole population into different castes. This division, as well as the rites and usages which pertain to each class, are contained in the Hindoo sacred books; and so are believed to be of divine origin and of unalterable obligation. These rules of caste are so unjust, so unreasonable, so repugnant to all natural justice, as well as to what is commonly regarded as the common sense of mankind, that if it were not a historical fact, it would appear incredible that they should be the recognized laws of any government, or the usages of any civilized community. And yet, the Hindoo sacred books inculcate these rules of caste on all kings as well as on subjects; and all Hindoo history unites in describing those sovereigns as the great-

est and best, who have enforced a strict observance of the rules of the different castes, and inflicted the prescribed penalties upon all transgressions.

When any Hindoo is known, or reported, to have violated any of the rules of his caste, a meeting of his caste-people is called, and inquiry is made into his conduct. If it is determined that he is guilty, and the offence is of such a nature that no penance or expiation can restore him, he is formally expelled, or excommunicated. From this time he is regarded as civilly, socially, and religiously *dead*; his family and friends are to know him no more; his property all belongs to the legal and natural heirs, and a kind of funeral rites are performed for him. * * *

It must be obvious that laws which inflicted such penalties on a change of religious faith, must have been a great obstacle to the progress of Christianity. Many and long continued have been the efforts of missionaries, and others interested in the introduction and progress of Christianity, to effect a change in a system so unreasonable and unjust. This great object has been at length obtained. The legislative council of India published the draft of a contemplated act, last October, which was intended to secure liberty of conscience, in the free exercise and choice of religion to all classes. This draft has since become an act. It was passed by the Governor-General of India, in council, on the 11th of last month, April. The act is as follows:—

“So much of any law or usage, now in force within the territories subject to

the government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by royal charter within the said territories.”

This act, short as it is, yet contains a great principle. It is far the most important law ever yet enacted in British India. As might be naturally expected, the native population, especially in Bengal and Madras, have manifested much opposition to the act, believing that it removed what they have hitherto regarded as the great bulwark against Christianity. In this opinion they have not been mistaken; but the bulwark, as a law, has been demolished. It now remains to carry out this great principle in practice, through all India subject to British authority. The removal of what has hitherto been so great an obstacle to the introduction and progress of Christianity in this great country, calls for gratitude and thankfulness to Him who controls the hearts of all according to his sovereign will. It is a great encouragement to missionary societies to enlarge their operations, and to urge on the cause with increasing zeal and vigor. Are missionary societies prepared to occupy the ground which God, in his providence, is opening before them?

AMERICAN BAPTIST MISSIONARY UNION.

DEATH OF REV. DR. JUDSON.

The mournful, but not wholly unexpected intelligence has reached us that the Rev. ADONIRAM JUDSON, D. D., the senior missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter dated Mauritius, June 18, whose narrative we have somewhat condensed, but omitting no material fact.

It will be recollected that our last information left Dr. Judson on board the French barque, *Aristide Marie*, bound

for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. It being desirable to get to sea as soon as practicable, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer *Proserpine*, which was that morning to proceed southward with troops. Permission was granted, and on Wednesday, April 3, by the kindness of Capt. Lawford, commandant of artillery, a palanquin and bearers,

took Dr. Judson, then too weak to stand, and carried him on board. There they learned, with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed that, while employed as a military transport, the vessel was not subject to the Commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was, that, instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost it is impossible to conjecture.

The delay permitted Mrs. Judson, (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented,) and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previous. This gave hope of a favorable change, but on Friday he was not as well, and his two Burman assistants, Ko En and Ko Sway Doke, disciples of many years' standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end, and could not endure the thought of his burial in the ocean: they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfil their original purpose, Mr. Stilson reminding the affectionate disciples of the death and unknown burial-place of Moses.

On Saturday, he was perceptibly weaker. Such was his pain that he said he would willingly die—if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar

emotion of either fear or transport. His mind was so affected by suffering that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits, speech had been almost denied him, and when they parted, the day before, perhaps the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not; I have talked with the doctor about this, and have myself remarked, at different times, the swelling and subsiding. I still feel that there is so much of life in me that I shall recover."

On Monday, the 6th, at half past three o'clock, P. M., the pilot, with the two assistants above named, and Moungh Shway Moungh, of the Amherst church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. J. his opinion of himself, that "*he went out to sea with a strong feeling that he should recover.*" But on the same day the violence of his pains returned, and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tenasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder-storm came on, followed by a calm. For a short time, Dr. J. suffered less pain, but a hiccough increased upon him. He said, "This hiccough is killing me: can you think of anything to do for it?" He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared, which continued to the last,—frequent vomiting and an inability to retain anything upon his stomach.

During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and ether administered. He said

he should weary them but little longer. The captain gave several prescriptions without effect, on which he said, "It is of but little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course." While suffering the acute pain, which invariably preceded vomiting, he said, "Oh that I could die at once, and go immediately into Paradise, where there is no pain!"

In the evening of Wednesday, as Mr. Ranney was sitting by his bedside, he said, "I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ." "I hope," said Mr. R., "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied. "*It is all right there.* I believe He gives me just so much pain and suffering as is necessary to fit me to die,—to make me submissive to his will." The captain, (who spoke but little English, but took unwearied pains to make himself understood by a frequent resort to a French and English Dictionary, and was a pattern of kindness and benevolence), offered another prescription, but Dr. Judson thanked him and declined. He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true. After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but afterwards he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and deathlike. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting, with the suffering which preceded it, he said, "Oh, how few there are who suffer such great torment,—who die so hard!" During all the night his sufferings increased; so that it was inexpressibly painful to behold his agony,—sometimes calling for water, which gave relief only

while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot,—it was the fever of death. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonapah, a native servant, "It is done, I am going." Shortly after he made a sign with his hand downwards, which was not understood;—drawing Mr. Ranney's ear close to his mouth, he said, convulsively, "Brother Ranney will you bury me! bury me!—quick! quick!" These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him "take care of poor mistress," and at fifteen minutes past four o'clock he breathed his last. "His death" says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock P. M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep,—in latitude 13 deg. north, longitude 93 deg. east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

We have not the space, nor is this the appropriate occasion, fitly to review the

long career of Christian heroism, which a wise Providence has thus closed. When looking only to one side of it,—the long banishment from home and country, the toils, anxieties, sufferings, and bereavements that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb,—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of his life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed. Even now, to the dimmer vision of present faith, so pure is the radiance investing it, that a visible ascent through the opening heavens could have added little to our conception of the fullness of joy with which the departing saint entered into rest through the chambers of the deep.

Mr. Ranney arrived at Mauritius June 15th, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then, probably, to give Dr. Judson's family, and the mission, the first intelligence of their bereavement.

ACTION OF THE EXECUTIVE COMMITTEE.

The facts in the preceding statement having been communicated to the Executive Committee on Monday, Sept. 9, the following preamble and resolutions were unanimously adopted:—

As God, in his righteous administration, has been pleased to remove by death the senior missionary of the American Baptist Missionary Union, the Rev. ADONIRAM JUDSON, D. D.; and as the event is one of such peculiar importance as to demand of this Committee a more than ordinary expression of interest; therefore,

Resolved, That we recognize, with devout gratitude, the special grace of the Head of the Church, in providing for us such a pioneer of our missionary enterprise; in endowing him with such eminent qualifications for the service; in preserving him so long through a series of extraordinary labors, sufferings, and perils; and in enabling him to execute

so much for the glory of Christ and the welfare of the heathen.

Resolved, That, while we bow submissively to the will of Him who has thus in a mysterious way, elevated his servant from the work of earth to the reward of heaven, we are happy to cherish a grateful recollection of the many excellences of our beloved brother, and to place on permanent record our cordial and unqualified testimony to the great purity of his personal character; to the singular uniformity with which he has exemplified the spirit of his vocation; and to the distinguished patience, perseverance, and fidelity with which, ever since the date of his appointment, May 25, 1814, he has prosecuted his appropriate work.

Resolved, That in the absence of the Foreign Secretary, the Home Secretary be requested to address to Mrs. Judson a letter of condolence, assuring her of the tenderest sympathy of the Committee in her most afflictive bereavement; of the high estimation in which they held the eminently good man of whom she has been thus painfully deprived, and of their readiness, should she so desire, to facilitate the return of herself and family to her native land.

Resolved, That the Home Secretary be requested to communicate to the Mission, with which Dr. Judson was connected, a fraternal expression of our sympathy with them in the severe loss which they have sustained, and of our fervent desire that this dispensation of Providence may be so graciously overruled as to subserve the advancement of that cause to which they and we are mutually pledged.

Resolved, That the Secretaries be requested to take the steps necessary to secure the materials for the preparation of a Memoir of Dr. Judson.

Resolved, That immediate arrangements be made for a public discourse and other religious services appropriate to this afflictive occasion.

Resolved, That copies of these resolutions be forwarded to Mrs. Judson, and to the Mission; also to Miss Abigail B. Judson, the only surviving sister of the deceased.

LATEST FROM THE MISSIONS.

Siamese Karen.

Mr. W. Moore says, under date of Maulmain, May 22: "One of the older pupils of br. Binney, who is accustomed to spend the dry season in preaching in the jungle, returned from a seven weeks' tour in Siam, a few days ago. He brings a favorable report of that country as a missionary field. Karen magistrates, under the Siamese king, rule over a large district. Their government is lenient, and the people are happy. The assistant spent a week at Prat-thoo-wan, the point br. Brayton tried to reach last year. He was well received by the head magistrate, and indeed by all the inhabitants; and could usually collect an audience to preach to, every evening, that filled the house. He says: "They listened with interest, but whether any listened *aright* I cannot tell." During the seven weeks the assistant visited ten Pwo and two Sgau villages, besides the scattering houses between. He could have reached many more villages, but from the prevalence of cholera the inhabitants were so scattered and in such confusion that it was useless.

"There is a large population, accessible to a missionary as well as to a native assistant. Prat-thoo-wan, the centre of the population, is ten days' travel from Maulmain by elephants, and the population between is Karen; we can stop at a Karen village every night of the journey but one. But whether it will be advisable to attempt to cultivate that field, while there are multitudes of Pwos much nearer, which one missionary cannot possibly reach during the dry season, may be questionable. * The harvest truly is great, but the laborers are few.

"We shall have but a small school this season on account of the confusion and fear caused by the cholera. It is still raging in the jungle to some extent. One of the leading members of the Dong Yan church died a few days ago."

Nellore.

Mr. Jewett writes, July 6th: "Br. Day and myself have just returned from a tour into the dominions of two tributary rajahs, where the light of the gospel had never penetrated. We saw idolatry in its strong-holds. The city of Carlis-

're, sixty or seventy miles from Nellore, once apparently a flourishing city, is now fast going to decay. But the temple and the towers devoted to idolatry, must have cost several hundred thousand rupees. One of the towers has been recently built. The idols in and around the city, seemed like the stars of heaven for multitude. We saw one hundred idols under one tree. The policy of these rajahs has been to build temples, towers, and palaces, to the entire neglect of the real wants of the people, hospitals, common schools, and roads. Caste forms a peculiar obstacle, which places the Hindoos in a low state of hopelessness, and nothing but the gospel can triumph over it. But it is the united voice of all missionaries in India, that Brahminism is going down; the power of caste is every day growing weaker, and the providence of God is calling upon Christians of every name to make a strong, persevering, and united movement for the salvation of India's teeming millions. Cannot the servants of Jesus Christ endure the privations, the toil and heat of India, as well as the forty thousand Europeans, from the Governor-general, downwards?"

Gowahatti.

Mr. Danforth writes from Gowahatti, June 21: "Poor br. Barker! You have heard of his death before this. The news has just come to us. We all feel sad. He was beloved by his people here; and they are deeply affected by the intelligence. I preached his funeral sermon last Sabbath, from Rev. 14: 13. It was a solemn occasion,—not a dry eye in the house. In the afternoon, I preached to the natives from the same text. Oh, that the Lord would sanctify it to the good of this people and this mission.

"Two French Roman Catholic missionaries are on their way to Gowahatti, and a third, as I hear, will follow soon,—to establish a mission here. Their object is to extend their mission eventually through Bootan into Thibet, and thence into China."

Health of missionaries at Maulmain—Burmese assistants.

Letters from Maulmain, of June 20, announce that Mr. Stilson is improving, though slowly.—Mr. Bennett, who is re-

siding temporarily at Maulmain, during the absence of Mr. Ranney, is suffering from occasional attacks of ague and fever.

Mr. Stevens says: "I have resumed the Assistants' Bible-class, consisting of those only who are engaged in preaching. I meet with them only one forenoon in the week, studying a portion of Scripture, and exercising them in preparing plans of sermons. During the month the assistants have met with several interesting cases of inquiry, but no one as yet seems prepared to come forward and join himself to the people of God. One native Christian, a Karen, wife of Moungh Thah No, the assistant stationed at Mopoon, has died of cholera. She showed no fear, but, calmly trusting in the death of Christ, expressed a hope of a happy immortality.

Baptisms in Sandoway Mission.

Letters from Sandoway, of May 20, state that Myat Kyau, one of the ordained Karen preachers, has just returned from a tour in Burmah Proper, and reports that he has had the happiness of baptizing 165 converts. We hope to receive, by the mail for the present month, full particulars of this interesting accession to the churches.

Bassa mission.

Mr. Vonbrunn, writing under date of Bexley, July 1, states that he and his associates are doing all that is in their power to carry on the mission. Their schools are regularly kept up, and also the preaching of the gospel, but they express the hope that some laborers will be sent from this country to aid them in their toils.

EMBARKATION OF MISSIONARIES.

Rev. William Ashmore, recently pastor of the Baptist church, Hamilton, O., and his wife, Mrs. Martha Ann Sanderson Ashmore, of Brookline, Mass., sailed from New York, for Bangkok, Siam, in the ship Channing, Capt. Johnson, on Saturday, Aug. 17. Rev. E. E. L. Taylor, of Brooklyn, N. Y., made appropriate remarks and offered prayer on the occasion. Mr. Ashmore is appointed to take charge of the Chinese department of the Siam mission, which has been some time vacant,

BOXES OF CLOTHING, &c.,

Received from Jan. 1, to Aug. 26, 1850.

Maine.

South Berwick, Friends at Lebanon, per Mrs. L. G. Clarke, for African Missions, a box of clothing,	
Bangor, Sab. sch. Mission Soc., 1st Baptist ch., per M. B. Chamberlain, Sec., for Nowgong Orphan school, a box of clothing,	27.21
cash for a globe,	3.50

Massachusetts.

Newburyport, Society for benefit of youth in Africa, per Mrs. R. B. Medbury, for African Mission, a bundle of clothing,	
do. Green St. Female Mission Soc., per Mrs. M. B. Crocker, for African Mission, a box of clothing,	25.00
New Bedford, Ladies' Miss. Soc., Wm. St. Baptist ch., per Mrs. G. Richmond, Sec., for T. S. Ranney, a box of clothing, (shirts,)	12.50
Woburn, Domestic Miss. Soc., of 1st Baptist ch., for Rev. J. G. Pratt, Shawanoe Mission, a box of clothing,	75.25
Boston, from Mrs. Baldwin, for Rev. L. Jewett, a parcel, sundries,	4.00
do. Baldwin Place Baptist ch., per Mrs. J. Tucker, for Mrs. Benjamin, Tavoy, a box of clothing,	70.00
Worcester, a box of clothing, per Rev. A. H. Danforth, <i>no advice</i> .	
Salem, Sab. school of 1st Baptist ch., for Delaware Station, Shawanoe, a box of clothing,	
E. Brookfield, Ladies Benev. Ass., of Baptist ch. and soc., per L. A. Stevens, Sec., for Rev. F. Barker, Shawanoe, a barrel of clothing,	33.62
Barre, Female Benev. Society, for Rev. F. Barker, a barrel of clothing,	14.50

Rhode Island.

Providence, 1st Bap. ch. and cong. for Rev. A. N. Arnold, a box of clothing,	156.97
Newport, Ladies of 2d Baptist ch. and Soc., per W. Stevens, for Miss Sakes, at Gowahatti, a box of clothing,	35.00

Connecticut.

Suffield, Ladies of 2d Baptist ch., for Rev. A. N. Arnold, Greece, a box of school-books, &c.	
Mansfield, Ladies' Benevolent Soc. of Baptist ch. and Soc., per Rev. A. S. Lovell, for the Karen Miss. under Mr. Vinton, a box of clothing,	54.17
New London, Mrs. H. E. Thompson, for Maulmain Mission, 3 boxes medicine,	220.00

New York.

City, per Mrs. E. Kelly, for Rev. E. L. Abbott, a box of clothing,	80.00
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New Granville, Baptist ch. and Soc., for Orphan school at Nowgong, a box of clothing, &c.,	34.06
Rensselaerville, Ren. Asso., per Rev. O. Dodge, a roll of flannel, &c.,	10.81
Buffalo, from I. C. Stoddard, for Rev. I. J. Stoddard, a box and 2 parcels of clothing,	50.00
Ripley, from I. C. Stoddard, for Rev. I. J. Stoddard, a box and valise, containing clothing and medicines,	40.00
Troy, Mrs. Thompson, per J. L. Thompson, for distribution, a box containing 5 Gross Eye water,	50.00

Pennsylvania.

Philadelphia, A. B. P. Society, per T. S. Malcom, for distribution, do. a package, 150 copies Baptist Almanac,	
do. per Miss C. Sheldon, for Rev. A. Judson, a box of clothing,	40.00

Ohio.

Cleveland, S. S. Mission Soc., and others, per Mary A. Brayton, for Orphan school at Nowgong, a box of clothing,	63.03
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Illinois.

Belvidere, members of the Baptist ch. and others, per Rev. S. S. Whitman, for Rev. J. S. Beecher, a box of clothing, &c.	100.00
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Erratum. In the report for a box of clothing for Susan F. Colby, acknowledged in the Dec. No. of the Mag. for New London, Conn., read *New London, N. H.*

DONATIONS.

RECEIVED IN AUGUST, 1850.

Maine.

Kennebunk, a friend, 5; Saco, Samuel Pilsbury, 5	\$10.00
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Vermont.

Cavendish, Miss Lavinia M. Parker, for support of Joseph W. Parker, in the Karen Normal school, Maulmain,	5.00
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Massachusetts.

Orleans, 2; Mansfield, ch., mon. con. 8.34	10.34
Chesterfield, Asa Robinson,	10.00
Brookline, ch. 200; Carver, ch., ladies, 2.50	202.50
Salem, 1 ch., A. Ward, to cons. Mrs. A. R. Ward L. M.	100.00
New Bedford, Wm. St. ch., Luther G. Hewins, tr., to cons. Rev. John Girdwood, L. M.	100.00
North Attleboro' ch.	35.57

Charlestown, High St. ch., mon. con.	8.40
Newton, Students Theol. Inst.	12.66
	<u>479.47</u>

Rhode Island.

Providence, 1 ch., Mrs. F. R. Arnold,	100.00
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Connecticut.

Suffield, Conn. Lit. Inst., Female Miss. Society, to sup. a child in Karen Normal school,	5.00
New London, a friend, to cons. Robert M. Haven L. M.	100.00
	<u>105.00</u>

New York.

Marion, ch. 15; New York city, Amity St. ch., a lady, 100; Otsego Asso., 35.50; Mohawk River Asso., 19; do. for Karen Mission, 85 cts.; Ten Mile River, ch. 15	185.35
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Pennsylvania.

Peters Creek, ch.	13.00
Chesnut Hill, ch. 10; Miss. Soc. for German Miss., 33.16; Lexington, Rachel Morris, 5; Philadelphia, "a friend of the cause," 5; Rev. Wm. Parker, 4; Sarah E. Edmonds, for Bur. Miss. 10; Lower Dublin, ch. 38.75; Fem. For. Miss. Soc. 45.66; Balligomingo, ch., mon. con., 20.28; Holmesburg, ch. for Bur. Miss. 7.46; per Rev. B. R. Loxley,	179.31
	<u>192.31</u>

District of Columbia.

Washington, E. St. ch., A. Rothwell, tr.	40.61
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Ohio.

Cesars creek, ch.	7.00
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Illinois.

Peoria, ch., L. Holland, tr.	21.25
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Michigan.

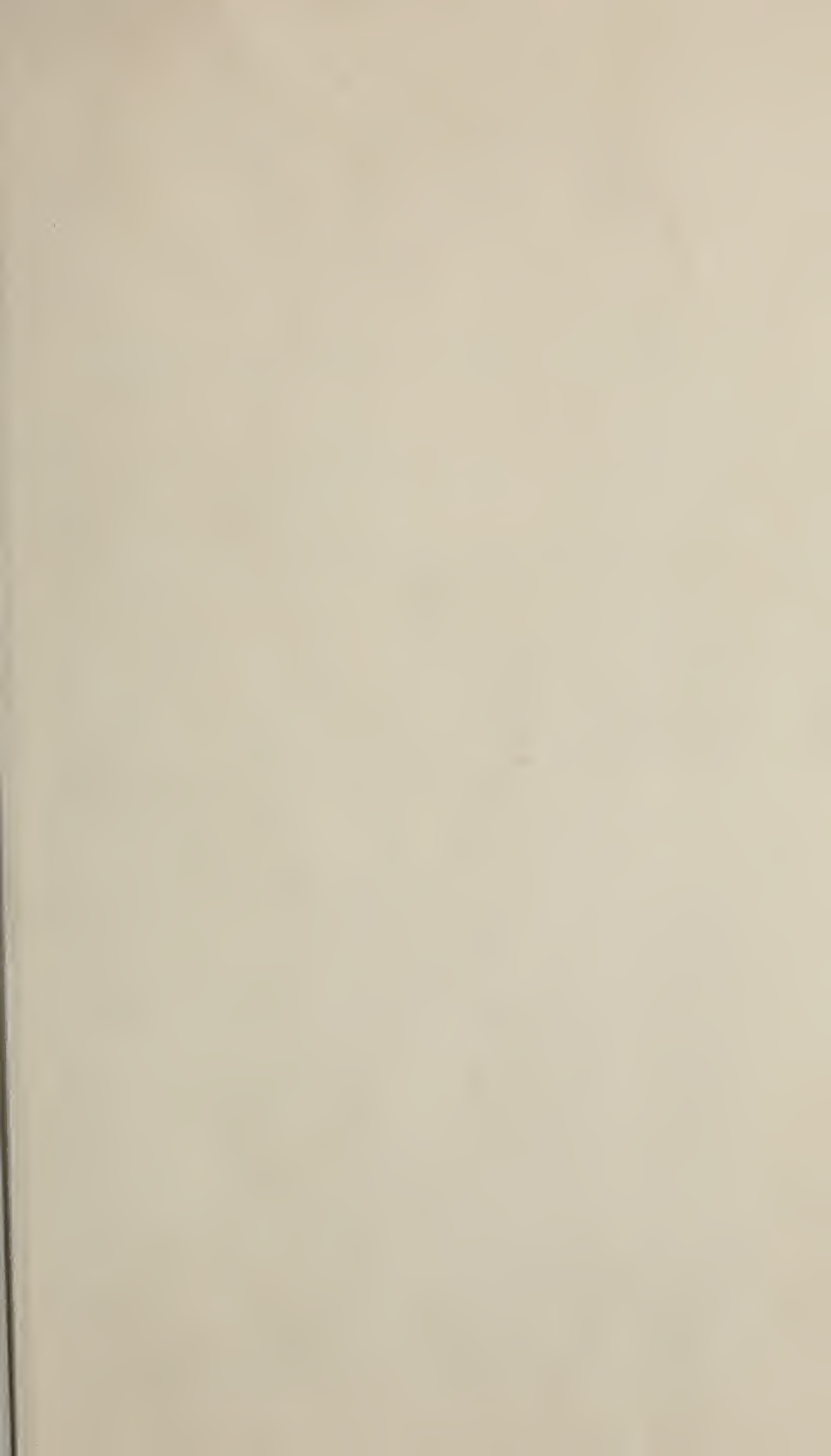
Ann Arbor, ch.	15.40
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Upper California.

Amadore Creek, a friend to missions,	5.55
	<u>\$1,166.94</u>

Legacies.

Boston, Ms., Miss Joanna Minott, per Isaac Parker, Ex.	100.00
Hartford, Ct., Miss Rhoda Cook, per James G. Bolles, Ex.	1,300.00
	<u>1,400.00</u>
	<u>\$2,566.94</u>
Total from April 1 to Aug. 31,	\$22,339.20.

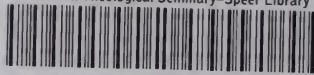


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